

FUNERAL SERMON,

PREACHED AT

SPA-FIELDS CHAPEL,

July 3, 1791.

ON THE DEATH OF THE

Late Countess Dowager of Huntingdon,

By the Rev. DAVID JONES,

Of LANCAY,

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WHEN I preached the following Sermon,
I had not the least intention to publish it; but
meeting with a spurious edition of it, I was
induced to send this to the press, being, as near
as I can recollect, the substance of what was
delivered from the pulpit.

May the Holy Spirit of God attend it with
his blessing to the Reader's heart!

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FUNERAL SERMON.

GENESIS 1. 24.

AND JOSEPH SAID UNTO HIS BRETHREN, I DIE:
AND GOD WILL SURELY VISIT YOU.

A BLESSED portion of scripture this! intended to dispel every gloom, and disperse every cloud, which the Church of God may meet with in her pilgrimage below. In this precious prophecy of Joseph, there is a provision made, fully adequate to all the losses, trials and miseries of the Lord's redeemed ones. Hear how comfortably this man of God addresses his brethren, in verse 19th: *And Joseph said unto them, Fear not; for am I in the place of GOD?* or, (according to another translation), *Am not I a servant of your God?* I am under God; I am his servant: nor is it in my power to change his purpose, and to hurt you, whom God has blessed." I humbly apprehend this to be the meaning

meaning of the expression, *Am I in the place of God? But as for you, ye thought evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.* Here is a noble requital, worthy the Christian's imitation. Here is rendering good for evil; ye have done all in your power, to starve me in a horrid dungeon. God meant all this for your good. Is not Joseph here an eminent type of Jesus Christ, who stands forth, bestowing the blessings of his Gospel on his people, notwithstanding their sin and rebellion against him? *And he comforted them, and spake kindly to them;* as it is in Isa. xl. 1, 2. He spake to their hearts. Thus does Christ by every poor tried soul; and it is this, my brethren, that will turn our day of mourning into a day of joy.

But I hasten to the words of my text: *And Joseph said unto his brethren, I die.* A sad saying to them at this time! for now their misery and slavery in Egypt began. When Augustus died, the sun seemed to the Romans to fall from heaven. When Epaminondas died, his whole country died with him. But Joseph here administers *one* comfort, which is equal to all their afflictions; nay, more than all: *God will surely visit you, and bring you out of this land, to the land which he sware to Abraham, to Isaac, and to Jacob.*

God will surely visit you! not in a way of wrath and vindictive justice, as he sometimes visits others, but in a way of love, grace, and mercy.

mercy. The words are repeated in verse 25, which implies their certainty; that they might be well and duly observed, and, as it were, thankfully fed upon.

When speaking of his departure from them, he wishes to comfort them with this soul supporting truth, *God will surely visit you.* This will be far better than my presence among you. When you consider this, my death will be no loss to you. If I go, the God of my fathers will not suffer you, his little family, to perish with hunger. No: He will be with you, and, in his own good time, *will bring you up out of this land.* Remember his promise to my father, Gen. xxviii. 15. *He will surely visit you.* Let your minds rest on this. Drink of this fountain, and be happy; though I die, God's presence with you will make up your every loss.

It may be worthy our notice, that this is not spoken as the testimony of his faith concerning *himself*, that was between him and the God of his Fathers; but what he delivers now, is for the comfort of God's people at a future period. In our age, there is vast stress laid upon what dying saints say for *themselves*. If they do not leave behind them some wonderful testimonies of their faith and assurance, some zealots will soon step forward and pass a very hard sentence on their state. *Bible saints* had a surer foundation for their hope, than a dependence on sweet frames, when combating with the *King of Terrors.* Many a strong Christian may die in the dark as to the judgment of others, and yet his soul

soul fixed, immoveably fixed, on the *Rock of Ages*. Job's confidence in Jesus his redeemer, is declared many years before his death: the last mention he makes of himself is, *I abhor myself and repent in dust and ashes*. Job. xlvi. 6. Poor Jonah seems to be in a greater storm at the end, than in the beginning of his book. And hear what that great saint of God, *David*, said, 2 Sam. xxiii. 5. *Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire*. See John xx. 31. There lies our security: *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name*. Being found in this *Munition of Rocks*, (with Paul, Phil. iii. 9.), it matters not whether we get into harbour in a storm, or in a calm; for, in we shall get, in spite of Death and Hell.

I doubt not, if it be God's will to call me home in a storm, that many a flourishing professor will be ready to form a very unfavourable opinion of my spiritual state. My security and glory rests here: *There is therefore now no condemnation to them that are in Christ Jesus*. Rom. viii. 1. This is enough for my soul, let it fare with my *mortal body* as it may, between this and the resurrection morning.

God will surely visit you.

The first observation that naturally arises from these words, is this: *God's visiting his people*,

people, according to this promise, is abundantly more than an equivalent for all their losses and afflictions. And indeed when we consider the glory of this promise, there is no loss to fear. It is impossible for the children of God to be losers at his hand. They may, at times, with Jacob, cry out, *All these things are against me* : but when the bright side of the cloud is seen, then the tried Christian shall rejoice, and say, in the end, *All was for my good*.

However distressing our sensations may be in consequence of our late loss, yet I declare for my blessed Master this morning, that it is impossible for his Church to sustain any loss at his hands.

You will say, *We have lost a great Mother in Israel* ! but the God of Israel lives. If he take away a *Moses*, he will give a *Josua* ; there is no loss at the hands of our God : No, Sirs ; let us comfort ourselves with this. If he take away an humble and resigned *Eli*, he will soon favour his Church with a *Samuel* : if he take away an eminent *Elijah*, behold in his hand, for the comfort of his Church, *Elisba*, with a double portion of his Spirit. Indeed, were we to judge according to human wisdom, *that* was the greatest loss which ever happened under the sun, when the presence of *God in the flesh* upon earth was taken away. But, was it so ? He says, *It is expedient for you that I go away*. If so, all is for the best ; for now God, by his Spirit, comes among his people. Let us always remember this truth, that God's Spirit will exalt Jesus Christ more in the Church than any instrument

whatever; and this the blessed Spirit will do when Priests and Prophets are no more.

Now, my dear brethren, weigh this truth well, meditate on it, and you will discover the *glorious* side of this dark cloud. Hung around as the Chapel is with mourning, methinks I am now speaking, as it were, in the gloomy regions of death; but my mind feels as carried beyond the limits of mortality; and I see at a distance, through this gloom which surrounds me, a small opening, which appears like the bright dawn of an eternal day. Blessed be God; whatever the sensations of my heart may be on this solemn occasion, I can now proclaim Victory over Death! and that even in its dismal shades. As for you, my Hearers, now is the time for the exercise of your faith in the resurrection of our glorious and triumphant Lord. When *angels* were seen in the grave, they had not on this gloomy garb: No, they were dressed in *white robes*, emblems of the eternal victories of Jesus. Matt. xxviii. 3. Mark xvi. 5. Luke xxiv. 4. John xx. 12. After his combat in the wilderness, we are told, Matt. iv. 11, that angels came and ministered unto him; but the scripture is silent respecting their clothing: And in Luke xxii. 43, we read of an angel strengthening him, but no mention is made of his outward appearance.

Now the conquest is obtained for all his faithful followers, these angels appear apparelled and adorned with glorious emblems of *Immanuel's* victory. In this sense, I could wish that all this Chapel was hung to-day with the most costly

costly white sattin upon earth. But I forbear: rejoicing in this truth, that the garments of our victory are yet in reserve for us: dear Lady Huntingdon is just retired to wait for them. In this she shall not be disappointed, neither shall you, my brethren, who unfeignedly trust in the Son of God.

It is our interest to be well assured of the truth of this text. Though in *Egypt*, in the land of affliction, Jesus will visit us, and will be with us, as with Jacob, and will keep us from beasts of prey, thieves and robbers, evil-designing Esau and Labans. Let us rejoice in the conquests of our Lord and Head, and remember his promise. Let us wait on him for his gracious visits: he will make good his promise to us, as he did to his servant Jacob. *I will be with thee, even to the grave: thy very dust shall be precious in my sight, and I will bring thee up again.* This is true respecting every believer. Christ will be with us, and in a short time he will make us as happy as our dear departed friends in the Lord now are.

He will surely visit you. This phrase implies the *love, care and faithfulness* of God to his people. He visited Israel in *Egypt*, and sent Moses to deliver them. Exodus iii. 7, 8, 9, 10. *And the Lord said, I have surely seen the affliction of my people which are in Egypt, and I have heard their cry, by reason of their taskmasters, for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk*

and boney. Now, therefore, behold, the cry of the children of Israel is come unto me ; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

And in verse 16th it is said, Go and gather the Elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen what is done to you in Egypt.—God makes good what Joseph promised—God engaged himself to do his people this great good ; and his promises soon bud. As soon as our trials come on, our God will appear to our help. I have seen that which is done to you in Egypt. When we are afflicted, he kindly observes, mercifully regards, and, in his blessed time, delivers.

From this deliverance I would pass to a spiritual one. Hear what is said in Luke i. 68. Blessed be the Lord God of Israel, for he hath visited and redeemed his people. He hath visited his people, by sending his only-begotten Son to save and redeem them, and to destroy all their enemies—he hath visited and redeemed his people by the coming of the Messiah. He hath raised an horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy Prophets, which have been since the world began.

This is the most wonderful visit that was ever paid mortal man. God visited man ! rebellious man ! It was not in our power to find out where

He

He was; but He found us under the tyranny and bondage of our lusts, and in the wilderness of sin and misery. He visited and redeemed us from sin, Satan, and the world. For this may our souls bless and praise Him for ever and ever!

Now, if we consider the ground and motive of this kind and gracious visitation of our God, we shall find it to be free distinguishing love on God's part, (*all free*), and nothing but unworthiness on ours—no good on the creature's part. This is a stream flowing freely from the fountain of everlasting love. There is a portion of Scripture (a most precious one it is) in the same chapter which I have now mentioned, verse 78, which is a clear indisputable truth that can never be overturned—it is the Gospel in miniature: *Through the tender mercy of our God, whereby the day-spring from on high hath visited us.* Think of this! It is the word of the Gospel. Every one in this assembly knows that we can do nothing for the light—when it shines, it shines freely; so does the Gospel, to enlighten, revive, and save us. It freely shines into the dark and filthy dungeons of our hearts, and brings us out into the paths of peace and liberty. Is there any thing truly comfortable without the sun? No. Are there any substantial comforts without Christ? No. What is the chief comfort of the earth? the sun. But what have we paid for it? Nothing. What is the chief comfort of the Church? Christ. May the Spirit of God give you understanding to understand the Gospel! The sun doth not rise on the earth for the prayers of men, No: It is the gift of the God

God of nature to this creation below. I admit the prayer of *Joshua* once stopped it; but it is not the prayer of an unregenerate man that can cause it to rise. The comforts of the Church depend upon Christ; the Sun of Righteousness is a *free* gift to man, and this *through the tender mercy of our God*. It is all *free, without money, and without price*. Isa. iv. 1. John vii. 37—39.

God will surely visit you. God's presence is the strength and glory of his people. Moses knew this, when he said, *If thy presence go not with us, carry us not up hence.* *Thy presence, Lord!* will be sufficient for us, whatever trials we may meet with. But some objections may be raised here—*Many of the people may die by the way.*—Moses would have replied, *that I cannot help*: but if God go with us, we will go. Some of his dear friends, his near friends, might be brought down to the grave—I dare say, hard as his rod was, his heart was tender on this subject; but here is his *fort*. *If thy presence go with us, carry us on.*

Our blessed Lord, when commissioning his disciples to preach the Gospel, says, *Lo! I am with you always*; as if he had said, *However I may deal with you in other respects, I will remain faithful to this—I am always with you, and that shall support you.*

Though I take away some of your dearest and most valuable friends, yet I will never forsake you. You shall have *Me* with you always, and this ought to reconcile your mind whenever it is my will to deprive you of other comforts. If I lend you an useful instrument, in my

my hand, for a time, you must not be cast down in your hearts, when I recal what I have so long spared for your service and comfort. But whatever I take from you, remember this, *I am with you always.* Why should we, therefore, my dear brethren, mourn as *men without hope* for our late loss? our God had a right to do what he has done; and he *does all things well.* The Church of God, in the present day, has lost a *Mother* indeed; but the promise remains sure, *I am with you always.* O let us rejoice in this, and may this be our support and comfort in all our pilgrimage!

Another observation arising from the words is, That the success of the Lord's cause in the world, and in the hearts of his people, rests on the presence of his Spirit attending his word; the prosperity of the Gospel turns on this hinge, and on this alone. I wish to fix your minds upon this truth. See Zech. iv. 6. *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.* This glorious work must not be trusted in the hands of *human wisdom*; neither can we hope for its success from human efforts. Like *Jehosaphat*, our eyes must be on the Lord of this spiritual harvest.

That religion which is not of God alone, as a Friend lately observed, is like the fruit of our hot-houses, which, however pleasing to the eye, and, in some measure, sweet to the taste, can never be compared with what is produced by the genial powers of the sun itself. Our dear departed Patroness, *the Countess of Huntingdon*, was peculiarly blessed with a clear knowledge

of the necessity of the Spirit's power and influence to make the Gospel successful in the world. I refer you to that Letter, written by her own hand, and from her own heart, some few years since, to one of her Students *. The spirit and glory of the Gospel shine forth in every line of it. That Religion which was established on the day of Pentecost, (and which is the only true religion of Christ), was her only support, and constant delight: it weaned her soul from all the perishing trifles of this world, and is her glory for ever. I have heard her, time after time, sweetly declare, “ *That our religion, the religion of Jesus, grows not in the garden of nature, but comes down from Heaven, and will never, never leave us, till it set us down at its blessed source, where we shall drink of its ineffable pleasures for eternal ages.*” Saved and refreshed by this living fountain on earth, she was enabled to devote her *all*; boldly will I say, *all*, for near fifty years, to the glory of Jesus, and the eternal good of lost souls. Enriched with this religion from God, she was proof against the *smiles*, as well as the *frowns*, of this transitory and delusive world. The one she trampled under her feet; the other she bore with invincible patience and fortitude.—I was just going to say, that she was a *Martyr* of fifty years standing; I am not afraid to declare it; from the first moment that she commenced a follower of Jesus, has she not been a mark for the ill treatment of this censorious world, not only from

* See the Letter at the end.

the vile and profane, but also from carnal professors? False reports from earth and hell flew around her like envenomed arrows. But clothed, as she was, with the armour of God, like her Master, she proved invincible; all but her mortal part, which, worn out with watchings and care for the good of others, gently sunk into the bosom of its mother earth, whilst its active inhabitant arose to uninterrupted and eternal joys. To the glory of her Master be it spoken—she was taken from the field of battle, in the midst of action, to her Lord's presence, to be with him for ever and ever.—Men of great talents in the ministry, when speaking of her usefulness for Christ, will meet with a field far wider than the reach of their most gifted eloquence. This poor worm can think it no enthusiasm to declare, that she was the greatest Woman, in the cause of the Gospel of Jesus Christ, that ever lived in the world. Nor is he ashamed to own, that he has been a *pensioner* on her bounty for several years; she has comforted me in a spiritual, and in a temporal sense. If any *Doeg* should here object and say, *Your service was for money.* Blessed be God! I can honestly reply, No. Every farthing she gave me, has been faithfully applied for the interest of the Gospel. God has honoured me with her acquaintance for near thirty years, and I have been with her in many of her public excursions for the spread of the Gospel. We have often met with the enmity and scorn of the world; yet, for our support, Jesus, the leader of his despised host, has frequently re-

freshed our souls with the sweet cordials of his Gospel of peace, and thus enabled us to hold on in the day of battle.—But now she has taken the wing for a better world, where the enemy's arrows can never reach her:—these are levelled at us who are left behind, in a world of much tribulation and sorrow.

I shall only add—We want no marble monuments to perpetuate her memory; *this* will remain, indelibly remain, on those precious souls, who, through her instrumentality, have been brought from darkness to light, and from under the power of Satan to God.

She is gone! we are left in the field of blood. But our Captain is still at the head of his army; and *he* will lead us on from conquering to conquer. He who kept her by his power through faith unto salvation, will do the same by us, who trust in his holy name.

Before I conclude, suffer me to leave this humble advice with you all, especially the managers and hearers at this Chapel, see Ps. xlvi. 10. *Be still.* A short, but a very comprehensive exhortation to the people of God, under all their trials and sufferings. You have heard what is said of the *Believer*, Isa. xxviii. 16. *He that believeth shall not make haste.* I do not wish you to be inactive, as stocks or stones: No, but be patient, resigned, composed. Be as men knowing themselves to be in the hand and under the care of God. Be still, be silent, be humble. But, is that sufficient? I will just add, *and know that the Lord is God.* Be still, in the view of his sovereignty, of his power, of his wisdom, and of

of his *faithfulness*. " *All shall work together for our good.* Be still, and wait upon God. Do not mark out your own way; but wait patiently upon God, and he will open the right way before you.

Another advice I leave with you. Whenever it pleases him to *visit* you, I beg you will make much of his visits. Whatever he has promised, he will perform. Let no love of sin disturb his presence with you: and when you are troubled on account of his withdrawings, cry with the church in Jer. xiv. 8. *Why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night.*

With respect to the cause and interest of Christ among you at this place, though dear *Lady Huntingdon* is no more your support; yet, know that Jesus reigneth. The burden is his; trust in him, and he will carry it on, and will bless and comfort you. Be not dismayed; trust in Christ. There is enough in him to support you under the darkest and most gloomy dispensations of his Providence. The work is *his*, and remember it is your honour and comfort to trust in him. Trust him; and go on rejoicing. *Lady Huntingdon* has been your kind friend for many years. Now she is gone home to her blessed Lord! Mourn not for her; but rejoice, and keep on your way, looking unto Jesus. Reflect with gratitude on the goodness of God to her, even to the last period of her life. Not many days before her last illness, she said to me, O Jones, *My soul is filled with glory, My soul is filled with glory; and many other sweet things,*

which I cannot now recollect. Remember, *Jesus lives*—though friends die, *Jesus our head and captain liveth*—*Because I live, ye shall live also*. This will turn our *mourning* into *joy*, our *black cloth* into *white robes*, and our *Hosannas* into *Hallelujahs* for ever and ever. May the Lord Jesus Christ enable us to rely on his strength, that we also may give up ourselves and our all to his glory. May we rejoice in his salvation day by day. Let us commit our every care to him, and he will supply our every want. I cannot but reflect frequently on these words of our blessed Lord to his disciples, Luke xxii. 35. *When I sent you without purse, and scrip, or shoes, lacked ye any thing? And they said, Nothing.* Should this question be proposed to the faithful followers of Jesus, at this day, the reply would be the same: *You have been sorely tried old travellers for Zion; but, lacked ye any thing? Nothing, Lord.* Goodness and mercy have followed us all the days of our life; and now, O Lord, give us to dwell in thy house for ever! Amen.

COPY OF A LETTER
FROM THE
COUNTESS OF HUNTINGDON,
TO ONE OF HER
STUDENTS,

Who had desired her LADYSHIP's opinion and advice with respect to the Ministry :—which is now published at the request of the Ministers in her Connection, for the use of the Students in general.

YOU wish for my advice relative to the Ministry. From the connection you stand in with me, you have a just right to claim, not only my wishes and prayers for you, but the long experience of a poor, unprofitable servant, now near fifty years facing hell and the world, in my most dear and divine Master Jesus Christ's service ; and while I am ashamed of myself, I daily glory more in his shewing any mercy to such a poor worm of the dust as I know myself to be.

Two points I must lay down as most indispensable qualifications for a Minister of the Everlasting Gospel. The first is, The invariable conviction that the Church of Christ can have no establishment upon earth, but that which came down from Heaven on the day of Pentecost, and which is continued to it. From thence only *all truth* can be derived ; all else must be of the world, as having no better origin ; and what does not come down from Heaven, can have no property that can cause its return thither. This is the true Church of Christ only, under all denominations upon earth. Modes, manners, and political governments of all kinds, prove but the distrels of the times, from our ignorance, carnality, and unbelief in the Son of God. Take so many dead men, and dress them in their coffins, in the habit of each profession of religion upon earth, they are still but dead bodies ; you see all they are : Such only is the Church, the people, or individuals, that are not of that Jerusalem from above. Look, then, to that call which is to *that* Church. *This true Church* has nothing but *faith* to *live* upon : as it belongs not to this world, it cannot even rationally be supposed to find any thing here of its own nature to continue life to it ; therefore, *it cannot exist without faith*, which is the gift of God.

This,

This, then, must be the second point to be insisted on, to prove your ministry fruitful. Ordinances have all their blessings, as the fruits only of the true Church's original excellence; but all these must be administered by faith, and received by faith, or not possibly profitable.—“All things are possible to him that believeth.” Why has God taken such pains to record, for near six thousand years, our brother and sister worms, but because they believed and trusted him? and these favourites of his were never to be forgotten in time, nor through all eternity, for no better reason, and surely good enough, whilst they glorified most his tender mercies and faithfulness to the weak, miserable, and rebellious.—Let us now see the properties of this faith. “By it we stand.” No sound ground under our feet for an inch, but what this maintains for us.—“Overcomes the world.” “This is the victory, even our faith.”—“Obtains promises; works righteousness.” And then all miraculous consequences follow by its power.—“By faith we endure.” Why? As seeing him that is invisible. It has its hope founded upon evidence, and for this reason, the older and wiser had that report, due to the consistency of their practice.—By this *one faith*, and no other, Enoch walked with God, and had this testimony, that he pleased him; the property and effects to him, were translation and never tasting death. To enforce *this one faith*, St. Paul says upon this subject, “Without faith it is impossible to please God.” How vain, then, are all our selfish hopes and fears, whilst without that which can only please God, and is his own free gift to the helpless, vile, needy sons of men! Here, then, is the Church, and only Church that lasts for eternity, both from its foundation, from heaven derived, and by that only mean can it be supported while on earth, consistent with its divine origin, *viz.* by that faith only which is the gift of God, and which will abide with us till the swellings of Jordan bear us where love, from the eternal vision of Jesus Christ, constitutes our heaven of glory; and this as immutable as God's attribute of love can make it.

What shall I say more? but, as a faithful friend to your soul, your labours, your comforts in time, and your eternal blessedness hereafter, examine these your high privileges, if called to minister in this glorious Church, whose origin is from God, and whose further gift does also support it. Till fully convinced of these truths, “Lo, here! or lo, there!” will be your fruitless search. Let prayer for *this faith*, prove to you the reasonableness and truth of that first calling, when your poor, ignorant and simple heart, sensible of no power, or even rational conclusion, to hope for present or future happiness, was warmed from heaven to feel these important wants—freedom from conscious and awful fears—relief from guilt—a friend in God, for eternity.—What a never to be forgotten proof, and strong evidence, had you here of the infinite value (could you have seen it) of that very Church of

of which this ray of light (shining, though the darkness comprehended it not) was the sure and certain prelude of the divine establishment of its truth in your heart, from a rising evidence that must carry you forward both to grace and glory. To these you must rise through the multiplied evils of your own nature; but sure you and I ought to yield humbly and thankfully to all we can suffer, for a purpose so great, so supremely excellent in its final and certain conclusion.—Was that glorious Saviour of sinners, as God manifest in the flesh—Was he obliged to come from heaven, through all unrighteousness, or he never could have taken our nature, and destroyed our sin in it. And, ought we to complain, whilst we find he is, by those struggles, only breaking forth through all our unrighteousness, in order to clothe us with himself, as our best robe?—Silence, silence for ever, then, these hellish complaints; and let us by faith embrace (in all our griefs and sorrows, and through all) this our strong hold—The sure victory is to be obtained by faith.

The more scriptural and simple your address (in the ministry) to the heart, the better; applying to facts—there the positive evils, there Scripture, with the knowledge of these evils in your own heart, is *that truth* our Lord must bless; he can bear witness to nothing else, as he emphatically and essentially is *Truth itself*. O that he may give you that powerful faith that overcomes the sinner's heart! and though hell should rise in judgement against you, *One*, above all, shall say, “Well done, good and faithful servant.” Want of this faith makes cowards of poor mortals, and makes many fearing hearts obey the devil from temporal views, whilst pangs of conviction haunt their waking hours. The Lord's most wise and most gracious Providence is towards that honest and warm heart that faithfully relies on him.—O! may my maternal advice meet in your spirit the *only* guide into all truth, the Holy Ghost. A day is coming! if you abide a wise and faithful servant, when the brighter day-dawn shall appear, and He, who calls himself the “Bright and Morning Star,” shall arise, never to set more.—Prove all things in a simple and child-like spirit; and never forget this repeated counsel—*Reason not by multiplied ideas*, it is the bane of all good sense and true simplicity; and our *only* great Prophet points at its insufficiency, when he says, “By taking thoughts, you cannot make one hair white or black;” and if not able, by this thought, to do the least, how unreasonable to have hope in greater matters! Vanity, that worst of all evils, (which ignorance only supposes wisdom in man to direct his ways), falls in love with itself, and for ever excludes all divine teachings from heaven, which never were, nor ever will be known but by the poor in spirit, to whom the kingdom of God expressly belongs.

Hope, then, for nothing but sorrow, from the vanity of your own mind, and the opinions of men.—The wisdom from above has

Has all those glorious properties which attend upon Grace by Jesus Christ—and this is a living fact to your soul, that God will be on earth, and will eternally in heaven. The prayer of faith before the Lord, in simplicity and sincerity, and perhaps with many tears also, is that, and that only, which opens the door of heaven, by the kind and honest heart of Jesus Christ, which is real and honest distrust on all occasions. You may get in the both of your vain imagination, or the help of the same tort with others, something supposed good; but all will be as the morning cloud and early dew; it must pass away.—The parrot's note will neither do for the Church below, nor above. It is the furnace brings the true standard of all the gold that ever was, or ever will be used in the Lord's temple. May you, then, be ever so prepared for your faithful services in it, that (with the all honour of your blessed Master, in the ministrations he shall appoint you to) you may render him the praise for an honour and privilege so eminently great.

I write thus, hoping and believing you have counted the cost, and that you truly mean to devote yourself unreservedly to the Lord Jesus Christ, as one of those happy subjects of that everlasting Covenant; his inestimable sacrifice has secured. If this is not the case, take an honest and religious place in the world, and in private life, live and die an honest man. The sorrowful scenes from false apostles, wicked and bad ministers with high professions, make me often forced to say—"Good for that man had he never been!"—My good will I ever wish to show you; but my secret approbation before my glorious Lord and Master, can only be, when the ministrations in that true sanctuary which God has provided, are honestly and disinterestedly served, to his glory alone; this will ever be to the joy and rejoicing of my heart.

Don't ever forget the two points which have the material meaning in this letter, viz. what the only true Church is, as first coming down from heaven, and how, ever by *faith alone*, committed upon earth. These essentials must be ever the glory of all your labour, while so founded, and supported by the life of divine faith upon the Son of God. Acknowledge from me, my thanks and best wishes to your kind and reverend friend; and should any thing by providence bring him near my abode, I hope he will accept the hospitality of the heart and house of an old Pilgrim, harkening for the voice to bid her rest (as a poor unprofitable servant) from all her labours.

With true, faithful, and maternal affection, I pray for all divine and heavenly blessings to rest upon your own soul, and all your labours.

Colleges, South Wales,

March 1, 1785.

I am your sincere friend,
S. HUNTINGDON.

F I N I S.

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